

BACK TO PRABHUPĀDA

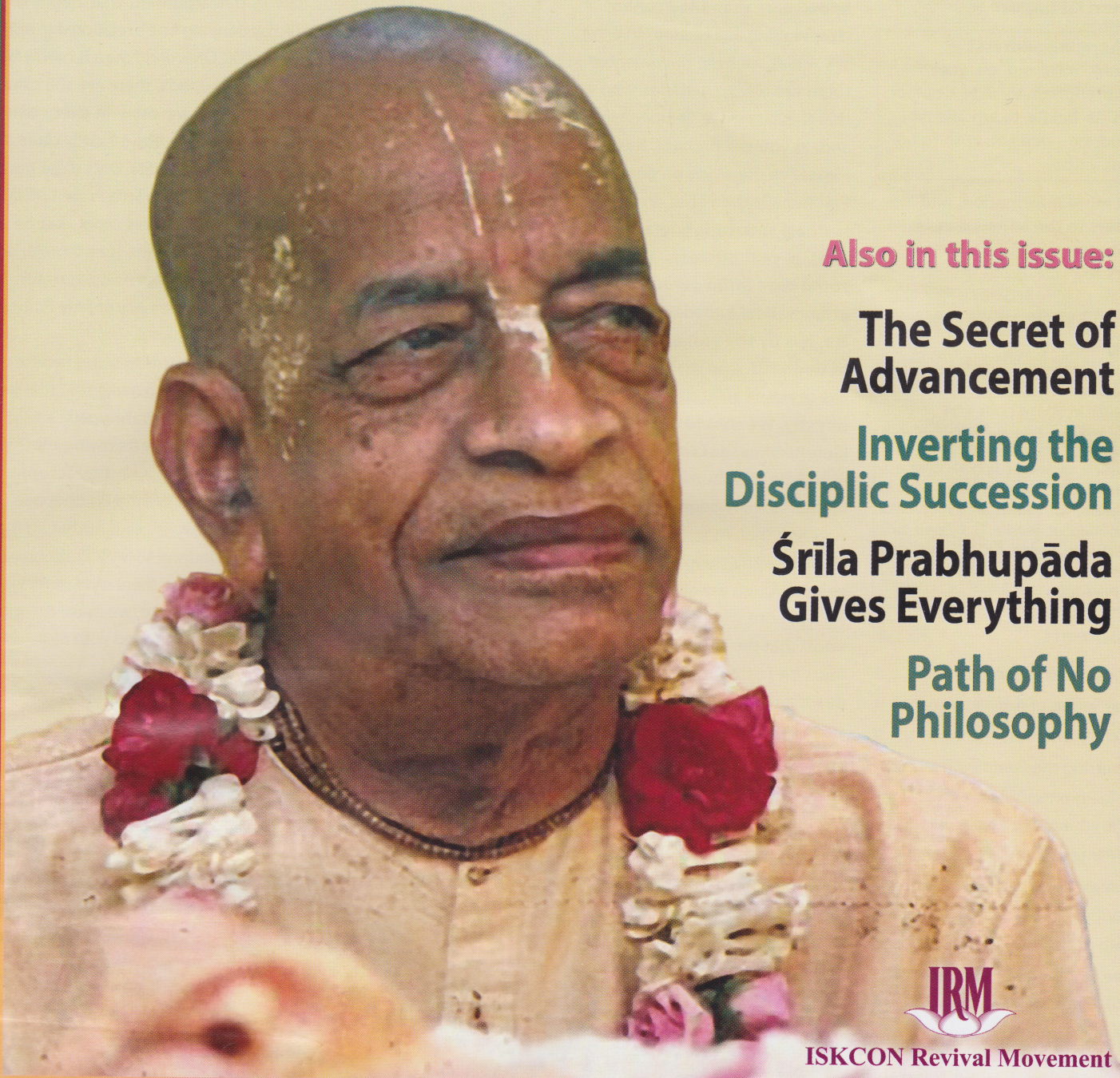
The Magazine of the Real Hare Kṛṣṇa Movement

Issue 65, Vol. 1, 2020

"Defeating Tyranny in the Realm of Thought"

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Śrīla Prabhupāda's Special Mercy



Also in this issue:

**The Secret of
Advancement**

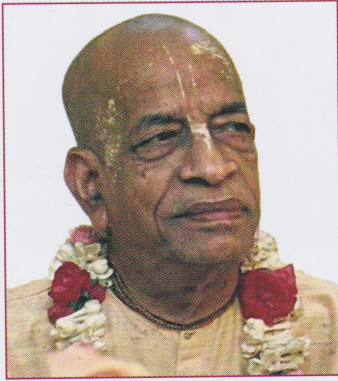
**Inverting the
Disciplic Succession**

**Śrīla Prabhupāda
Gives Everything**

**Path of No
Philosophy**



ISKCON Revival Movement



BACK TO PRABHUPĀDA

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That Is Real Success

Welcome to Issue 65 of *Back To Prabhupāda* (*BTP*).

Every issue of *BTP* makes a point to emphasise the need for philosophical purity in regards to Śrīla Prabhupāda's teachings. This in practice has thus led us to highlight the importance of remaining faithful to Śrīla Prabhupāda by accepting only his direct words and translations as the source of all spiritual knowledge and authority. Some have commented that this smacks of "fanaticism", since it refuses to acknowledge that there are also other "scholarly" devotees who can contribute. However, here is what Śrīla Prabhupāda states:

"Even if you, by A-B-C-D, you have become more learned than the ācārya... That is not possible, but if you foolishly think like that, still, you should not exhibit your foolishness, that you know more than the ācārya."

(Śrīla Prabhupāda Lecture, 4/10/76)

Yet, as we have documented in previous issues, there are always persons who are trying to show that they are more "learned" than Śrīla Prabhupāda, and, as you will find out, this issue is no exception! Please see the article on page 5 for an example. Śrīla Prabhupāda then goes on to explain:

"Real success is how one is faithful to his guru. That is real success. *Yasya deve parā bhaktir yathā deve tathā gurau. It is not by education or grammatical knowledge you can learn anything. No. It is by the grace of the Supreme Personality of Godhead. And that grace comes down through the grace of guru. That grace also does not come directly. We should not be neglecting this point.*"

(Śrīla Prabhupāda Lecture, 4/10/76, emphases added)

• Śrīla Prabhupāda makes it clear that being "faithful" to him alone is the "real success".

• And that, regardless of your "learning", to actually learn something you need Lord Kṛṣṇa's grace to come through the grace of the guru.

1) Those who have taken GBC gurus in ISKCON retort that the above quotation only states that one must be faithful to "his guru", and that they are indeed faithful to *their* guru. This argument, however, suffers from a fatal flaw. If their guru is a disciple of

Śrīla Prabhupāda, but is himself not faithful to Śrīla Prabhupāda by having usurped Śrīla Prabhupāda's position as ISKCON's *dikṣā* guru, then he is only a faithless disciple rather than a bona fide guru. And Śrīla Prabhupāda does not speak above about having faith in a *bogus* guru being the "real success"! This flaw would also apply to disciples of Śrīla Prabhupāda's so-called "grand-disciples". For the latter became gurus by "succeeding" the faithless "bogus" gurus just mentioned, and thus would themselves also be similarly unauthorised gurus.

2) Another point made by such followers of GBC gurus is that since they are in any case following Śrīla Prabhupāda's orders such as chanting 16 rounds, etc., albeit through their own gurus, then they *are* being faithful to Śrīla Prabhupāda. Even if we leave aside the obvious flaw in this argument that beginning one's spiritual life by denying one's relationship with Śrīla Prabhupāda as ISKCON's *dikṣā* guru is hardly being faithful to Śrīla Prabhupāda, there are still other problems. Namely that, as we show in every issue, the GBC gurus, and even those who officially claim to accept that Śrīla Prabhupāda is ISKCON's *dikṣā* guru, cannot help but also deviate from Śrīla Prabhupāda's *other* instructions in addition to his order that he is the *dikṣā* guru of ISKCON. And thus, for example, on page 15 of this issue, we show that now even faith in something as basic as the supremacy of Śrīla Prabhupāda's books is being undermined.

3) An obvious point in regards to being faithful to Śrīla Prabhupāda's teachings is to make sure that we are actually dealing with Śrīla Prabhupāda's teachings to begin with – which means following the POP or Prabhupāda-Only Paradigm, and thus accepting only the *recorded* instructions of Śrīla Prabhupāda.

On page 4 of this issue, we expand further on this theme of needing to be faithful to Śrīla Prabhupāda and how it is achieved, because there is no other way to be successful spiritually. Hence, we make no apology for being "fanatically" concerned with it!

Thank you and Hare Kṛṣṇa.

In Śrīla Prabhupāda's service,

Krishnakant

IRM Mission Statement

Since the physical departure of His Divine Grace A. C. Bhaktivedanta Swami Śrīla Prabhupāda from our material vision on November 14, 1977, the International Society for Krishna Consciousness (ISKCON), the great movement that he single-handedly founded in 1966, and which is the only hope for humanity, has undergone a massive deterioration in its spiritual purity. This has been due to various deviations from the instructions and standards given by Śrīla Prabhupāda, the chief of which being his displacement as the sole *dikṣā* guru for ISKCON. The ISKCON Revival Movement (IRM) seeks to restore ISKCON to its former glory, purity and philosophical chastity through the re-institution of all the instructions and standards that Śrīla Prabhupāda gave, beginning with his role as the sole authority and *dikṣā* guru for ISKCON. The IRM's position is set out in *The Final Order* – see back page to order your *free* copy.

Dovetailing in Devotional Service

In Kṛṣṇa consciousness we are supposed to dovetail our activities for Kṛṣṇa:

"The living entity cannot enjoy life in opposition to the Supreme Lord; he has to dovetail his activities with Him by practicing *bhakti-yoga*."

(SB, 3.29.35, purport)

However, as we shall see, though "dovetailing" our activities is meant to be a common activity, it is also commonly misunderstood. All emphases added.

Don't learn anything extra

Śrīla Prabhupāda explains that "dovetailing" simply means that whatever talent we already have should be used to serve Kṛṣṇa:

"Now this is dovetailing. [...] You need not change. You are fighting man; you remain a fighting man. If you are musician, you remain a musician. If you are a medical man, remain a medical man. Whatever you are, you remain, but dovetail it. [...] If by, by my fighting the Lord is satisfied, then that is my perfection."

(Śrīla Prabhupāda Lecture, 19/4/66)

Hence, dovetailing means *only* applying what one is already doing, or the resources one already has, for Kṛṣṇa, and not acquiring anything extra:

"Expert does not mean that I do not know how to drive motorcar, and I will have to imitate somebody, 'Oh, I shall become driver.' Why? If you do not know driving, why should you attempt driving? Whatever you know, you just try it, that business, and try to satisfy Kṛṣṇa. If you know driving, that's all right. But don't take... My Guru Mahārāja explained that you haven't got to learn anything extra for Kṛṣṇa's service. Whatever you know, you just apply it in Kṛṣṇa's service. Then you become successful. Because our time is very short. We do not know when I am going to die."

(Śrīla Prabhupāda, Room Conversation, 16/7/68)

"Regarding your intention to study Sanskrit and Hindi at the university, that is not good. You have to give service with whatever you already have, not that you have to learn anything extra. [...] As for your idea that your preaching will be more appreciated in the west if you are a professional or professor, we are already being appreciated by the professors. We don't want more. That is not our achievement. Real achievement is how we are advanced in Kṛṣṇa Con-

sciousness. That does not depend on degrees. [...] One doesn't become a great devotee on account of university degrees."

(Śrīla Prabhupāda Letter, 19/2/77)

Learn something extra

However, contrary to Śrīla Prabhupāda's instructions just given, it is not unusual in ISKCON for members to expend considerable time, effort and money to learn some new knowledge or skill. The justification given for this is that it can then be used or "dovetailed" for Kṛṣṇa's service. Some examples:

1) GBC guru **HH Bir Kṛṣṇa Dāsa Goswami** became a follower of Clinical Psychologist Marshall B. Rosenberg and went on an intensive training course to study his teachings. He then said he "adapted" these teachings to "Kṛṣṇa consciousness", and "developed workshops and seminars that have been well-received in the society of devotees." Please see BTP 59, "Only Śrīla Prabhupāda's Teachings Required", where more information of this is provided.

2) GBC guru **Mahātmā Dāsa** admitted to having attended "several" self-development workshops – some lasting many days and costing thousands of dollars – which teach techniques that can be used to get people to change (**Mahātmā Dāsa Lecture, 3/2/18**).

3) And we have already given the example of ISKCON guru **HH Hridayānanda Dāsa Goswami** who admitted to teaching himself Sanskrit in order to unauthorisedly complete the *Śrīmad-Bhāgavatam*:

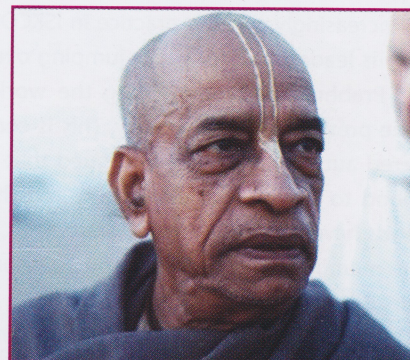
"I just heard Kṛṣṇa telling me, 'Okay, you passed the test. Now you need to learn Sanskrit and finish the Bhāgavatam.' [...] I just became immersed, just absorbed in the Sanskrit, I would study all day."

(Hridayānanda Goswami Talk, posted on 18/8/17)

Fame for Kṛṣṇa?

Similarly, it is not unusual for ISKCON members to desire to become famous or rich in order to claim that they will then use that "for Kṛṣṇa". For example, in BTP 61, we highlighted GBC guru **Sankarshan Dāsa** wanting to make his music more famous "than the Beatles", and directing all his followers to help him in this task. However, Śrīla Prabhupāda warns:

"But to come to the point of a reputed artist will require long duration of time. And our time is very short. We have to finish our Krishna Consciousness during our lifetime, and we should not waste a single moment



Śrīla Prabhupāda: Taught us to dovetail, not deviate, in Kṛṣṇa's service

for anything else. According to Caitanya Caritamṛta, a man is famous who is known as a great devotee of Krishna. [...] I do not think there is any necessity to improve our artistic craftsmanship. We should be satisfied with our pictures hanging in our different temples. But we may not sacrifice our valuable time for becoming famous artists so that pictures may be sold like hotcakes. [...] we should not waste time in this way."

(Śrīla Prabhupāda Letter, 13/4/68)

Thus, again Śrīla Prabhupāda explains what dovetailing is *not*: making an endeavour to achieve fame or whatever, even if one claims one is doing it "for Kṛṣṇa".

Additionally, all attempts at "dovetailing" must also be in harmony with Śrīla Prabhupāda's orders. Thus, for example, one who thinks he is a "writer" should not attempt to use this ability to compete with Śrīla Prabhupāda's books, by writing rival books to Śrīla Prabhupāda's books. Nor should one who thinks he is a "musician" make some musical "show" and disobey orders such as:

"So far the Road Show and this Yoga Village are concerned, these things should be stopped. [...] Simply have kirtana, nothing else. Don't manufacture ideas."

(Śrīla Prabhupāda Letter, 5/11/72)

And so on.

Conclusion

1) Dovetailing our activities for Kṛṣṇa means we must only use whatever we already have for Kṛṣṇa, and not endeavour to acquire other things.

2) These activities should also be in harmony with Śrīla Prabhupāda's orders.

Otherwise, rather than *dovetailing*, we may simply be *deviating* due to wanting to fulfil our own desires and just claiming that we are doing it "for Kṛṣṇa" as the excuse.

The Secret of Advancement

An increasingly popular practice in ISKCON today is leaders and followers jumping over Śrīla Prabhupāda and studying the works of the previous ācāryas directly. This is considered authorised since it is argued that it is good to respect our *paramparā* and the ācāryas have a wealth of knowledge. Thus, a "core member" of the GBC's *Sāstric* Advisory Council, Hari Parśada Dāsa, argues:

"you need to go to the previous ācāryas, and they have so many realizations and they didn't write their books so those books could be kept in a museum. [...] the treasure of our Gauḍīya-Vaiṣṇava-sampradāya."

(Hari Parśada Dāsa, podcast published 20/4/19)

Hence, the belief is that restricting and limiting knowledge is bad, because the *more* knowledge one has, regardless of the source, the more knowledgeable one becomes. All emphases below added.

Actual devotion

However, Śrīla Prabhupāda has taught that limiting oneself to only his direct teachings is what he wants:

"You say that you would read only one book if that was all that I had written, so you teach others to do like that. You have a very good determination."

(Śrīla Prabhupāda Letter, 14/11/73)

"Just read Srimad-Bhagavatam, our three volumes regularly and repeatedly. It is no use reading many books, it is better to assimilate one book and that is sufficient."

(Śrīla Prabhupāda Letter, 10/6/68)

"Regarding reading Mahabharata, why divert your attention in this way? Bhagavatam is also Mahabharata. There are so many books I have presented already, so whatever you have got, just become expert in that."

(Śrīla Prabhupāda Letter, 29/4/73)

And, following the previous ācāryas means to submit to the current link:

"There are many such Mahatmas, or great souls, in the past, and if we follow in their footsteps carefully, that is the perfection of fulfillment of our human form of life. To follow in the footsteps of the Mahatmas means to give submissive aural reception to the words and instructions of the bona fide Spiritual Master in the line of disciplic succession from the Lord Himself."

(Śrīla Prabhupāda Letter, 21/10/69)

That current link in the disciplic succession

is Śrīla Prabhupāda, and satisfying him is the only qualification for attaining Kṛṣṇa:

"If a student tries to satisfy his immediate Acarya or the Spiritual Master, that is the only qualification for advancing in Kṛṣṇa consciousness."

(Śrīla Prabhupāda Letter, 17/6/70)

The IRM is the proof

Indeed, the *Bhagavad-gītā* teaches that this satisfying of the spiritual master is the "secret of advancement in spiritual life". This satisfaction of the spiritual master is what allows us to gain knowledge, which comes directly from the spiritual master:

"Satisfaction of the self-realized spiritual master is the secret of advancement in spiritual life [...] when he sees the genuine desire of the disciple, he automatically blesses the disciple with genuine spiritual understanding."

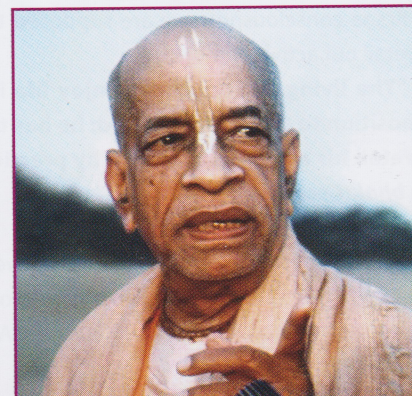
(Bg., 4.34, purport)

The above can be proven by the following fact. In every *BTP* issue, we show that, despite immersing themselves in all sorts of books not directly given and explained by Śrīla Prabhupāda, even the seniormost leaders of ISKCON still end up talking deviant nonsense, having not understood even the basics on a variety of subjects, including everything from the four regulative principles to *guru-tattva*. And we are able to do this because we stick to only following POP or the Prabhupāda-Only Paradigm system. Thus, fidelity to Śrīla Prabhupāda, by restricting oneself to only his teachings as he asked, will lead to being blessed by Śrīla Prabhupāda to understand all that is required in spiritual life.

Leads to deviation

It is actually this issue of desiring "more knowledge" from non-Prabhupāda sources that had led many former ISKCON members to defect to Gauḍīya Maṭha gurus like Nārāyaṇa Mahārāja. For, his selling point was that he gave people access to *all* the scriptures, supposedly above and beyond what Śrīla Prabhupāda gave.

"He (Śrīla Prabhupāda) wanted to preach all of these things in the western countries also – that which Rūpa Goswami has given in the Bhakti-rasāmṛta-sindhu and the Ujjvala-nīlamanī, and that which has been written by ācāryas like Raghunātha dāsa Goswami and Kṛṣṇadāsa Kavirāja Goswami. He wanted to give all these things in



Śrīla Prabhupāda: Fidelity to only his words is the secret of advancement

western countries, but he could not do it."

(Nārāyaṇa Mahārāja, Lecture, 10/11/92)

Thus, the danger in thinking that one is "missing out" on knowledge is that one will not care from *where* one will acquire this knowledge, and thus not remain faithful to Śrīla Prabhupāda as the only authorised source of knowledge. Getting the 11th and 12th cantos of the *Śrīmad-Bhāgavatam* from guru hoaxter HH Hridayānanda Dāsa Goswami is also motivated by a similar thinking. But, the receiving of spiritual knowledge is a transcendental process, not something one can achieve without accepting the current-link spiritual master:

"If you want to learn that science, the transcendental science, then you have to approach a bona fide spiritual master. [...] he's coming in disciplic succession by hearing process. This is very important."

(Śrīla Prabhupāda Lecture, 15/3/67)

And that person is Śrīla Prabhupāda. We can only learn the transcendental science directly from him, because that is the *spiritual* process. It is not mechanical, whereby one can just read anything from anywhere and one will become realised in spiritual knowledge.

Conclusion

We therefore have:

1) A mechanistic worldview whereby only the *quantity* of what you read, regardless of the source, is all that matters.

2) A spiritual worldview in which satisfying the guru by following his order to only accept his direct words, is all that matters. For this is the "secret" of advancement, and thus will lead to one being blessed by the guru. Hence, it is *this* fidelity to Śrīla Prabhupāda which will automatically lead to the correct spiritual understanding, rather than just reading many books not given by Śrīla Prabhupāda.

Kṛṣṇa's Causeless Mercy

The concept of Kṛṣṇa's "causeless mercy" is mentioned in numerous places in Śrīla Prabhupāda's books. However, even this is now being challenged by those who claim to know more than Śrīla Prabhupāda. All quotes in the shaded boxes are taken from a "Darshan" given by ISKCON guru HH Hridayānanda Dāsa Goswami ("HD"), which was streamed live on 15/9/19. Emphases added.

Causeless mercy is independent

"causeless mercy seems to emphasize that the person did not deserve it. So how could Kṛṣṇa, Who says over and over again, in the *Bhagavad-gītā*, that He is equal to everyone, how could He give preference to one soul over another [...] for no good reason just gives causeless mercy to someone and therefore when you go on *saṅkīrtana*, people are getting causeless mercy, is that really practical?"

However, Śrīla Prabhupāda explains in regards to Kṛṣṇa:

"You act independently of the service rendered by Your servants. [...] Indeed, by Your causeless mercy, You can give liberation to anyone. Those who receive Your mercy are called *kṛpā-siddha*. [...] even without undergoing severe austerities, one can attain perfection by Your mercy. [...] A pure devotee continuously offers transcendental loving service to You, but You may nonetheless offer mercy to anyone, without depending on his service."

(SB, 8.12.7, purport)

Thus, regardless of what HD imagines is "practical", Śrīla Prabhupāda states that although a pure devotee "continuously offers transcendental loving service", Kṛṣṇa may offer mercy to anyone regardless of the service they may or may not render. Also, since everyone can receive Kṛṣṇa's causeless mercy, everyone is equally eligible to receive such causeless mercy due to Kṛṣṇa's sweet will. Which means that Kṛṣṇa is equal to all in regards to who is eligible to receive such causeless mercy.

Pure devotee gives special mercy

"So if you say that a pure devotee is not equal to everyone, he gives special mercy to this one or that one, you're not glorifying the pure devotee, you're actually criticizing him. You're saying he's not following Kṛṣṇa."

So, having derided the idea that Kṛṣṇa gives causeless mercy, HD now claims that a pure devotee of Kṛṣṇa would also not give

such special or causeless mercy. However, Śrīla Prabhupāda states the opposite – just as Kṛṣṇa has freedom to give causeless mercy, so does His pure devotee:

"*Kṛpā-siddhi* means that you are not willing to take this bag. I say, 'Take it, take it, take it.' [laughter] 'No.' That is *kṛpā-siddhi*. Even you are unwilling, I give you in your pocket, push it. That is *kṛpā-siddhi*."

(Śrīla Prabhupāda, Morning Walk, 25/3/76)

"Another devotee is called *kṛpā-siddha*. *Kṛpā-siddha* means even if he has not followed strictly all the regulative principle, still, by the mercy of *ācārya* or a devotee or by Kṛṣṇa, he is elevated to the perfectional stage. That is special."

(Śrīla Prabhupāda, Bhajan & Purport, 6/1/69)

Thus, through *kṛpā-siddhi*, the pure devotee can give "special" mercy to persons who HD may think are not "deserving" of it.

Unconsciously brought to Kṛṣṇa

"So what does causeless mercy actually mean? [...] Kṛṣṇa says [...] 'the four kinds of people worship me', [...] although those people go to Kṛṣṇa intentionally, consciously, with different motives, but still they're conscious of going to Kṛṣṇa, they're not unconsciously being brought to Kṛṣṇa."

In the purport to this *Bhagavad-gītā* verse that HD mentions here, Bg., 7.16, Śrīla Prabhupāda actually states that it is possible even for *miscreants*, who obviously would not be "consciously" going to Kṛṣṇa, to be brought to Kṛṣṇa unconsciously "by chance":

"As far as the *miscreants* are concerned, for them devotional service is very difficult because their lives are selfish, irregular and without spiritual goals. But even some of them, by chance, when they come in contact with a pure devotee, also become pure devotees."

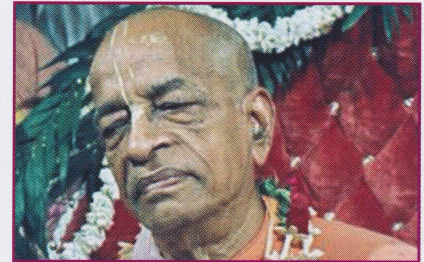
(Bg., 7.16, purport)

Thus, causeless mercy *does* mean that one can *also* unconsciously be brought to Kṛṣṇa through receiving the pure devotee's mercy.

Kṛṣṇa's special favour

"So the idea that, let's say someone will see the *saṅkīrtana* party, or eat *prasādam* or buy a book, and they'll simply be carried into Kṛṣṇa consciousness – that applies, according to *Bhagavad-gītā*, to people that have practiced Kṛṣṇa consciousness in a past life."

HD claims that one will get carried into



Śrīla Prabhupāda:
He and Kṛṣṇa give causeless mercy

Kṛṣṇa consciousness *only* due to having already practised Kṛṣṇa consciousness in a past life. But Śrīla Prabhupāda states that one can *also* receive causeless mercy that is not generated by our actions, whether in this or a previous life:

"So far the first grade platform is concerned, it is not attained by our endeavor, but it is possible when we have full Grace of Krishna. It completely depends on the causeless Mercy of Krishna."

(Śrīla Prabhupāda Letter, 29/7/68)

Hridayānanda: "So Prabhupāda, if some people say, 'Well, I have no free will,' that means they are actually lazy."

Śrīla Prabhupāda: "Yes. You have got free will, but must utilize it properly. [...]"

Svarūpa Dāmodara: "Our free will."

Śrīla Prabhupāda: "Yes."

Svarūpa Dāmodara: "God interferes."

Śrīla Prabhupāda: "Yes. **That is Kṛṣṇa's special favor. Because by your free will you are going to hell. If Kṛṣṇa interferes, that is Kṛṣṇa's special favor.** Just like a child is going to touch fire by free will, and father, 'Eh, don't do it.' **That is his special favor.**"

Devotee: "Jaya."

Svarūpa Dāmodara: **"But it's called causeless mercy."**

Śrīla Prabhupāda: "Ah? **Causeless mercy.**"

(Morning Walk, 4/12/73)

HD should understand this point since he himself was present at this conversation with Śrīla Prabhupāda! Thus, causeless mercy does exist, and it does *not* depend on one having done previous Krishna conscious activity.

Conclusion

So, again we are faced with the choice of accepting Śrīla Prabhupāda's teachings, or those given by ISKCON's leaders, which are different. We can have Kṛṣṇa's teachings explained to us by Śrīla Prabhupāda, or a contradictory explanation from HD.

Inverting the *Paramparā*

A most basic teaching of Kṛṣṇa consciousness is the concept of the *paramparā* or disciplic succession. If we do not even understand this, then it will not be possible to understand Kṛṣṇa consciousness, as the *paramparā* system is the basis by which we receive all knowledge about Kṛṣṇa consciousness. All emphases below are added.

The *paramparā* system

The *paramparā* system means that we must understand and approach Kṛṣṇa not directly, but through our own spiritual master in disciplic succession:

"This is *paramparā* system. You cannot jump over. You must go through the *paramparā* system. You have to approach through your spiritual master to the Gosvāmīs, and through the Gosvāmīs you will have to approach Śrī Caitanya Mahāprabhu, and through Śrī Caitanya Mahāprabhu you have to approach Kṛṣṇa. This is the way."

(Śrīla Prabhupāda Lecture, 28/3/75)

This would mean, therefore, that in ISKCON, disciples of Śrīla Prabhupāda will understand Kṛṣṇa through their spiritual master, Śrīla Prabhupāda.

HD's system

However, ISKCON guru HH Hridayānanda Dāsa Goswami ("HD") has inverted this most basic tenet of the *paramparā* and claimed instead that he understands Śrīla Prabhupāda through Kṛṣṇa!:

"I understand Prabhupāda in a way that does not contradict Bhagavad-gītā. [...] I understand Prabhupāda's words in a way that is compatible with Kṛṣṇa's teachings. [...] So I'm sticking with Kṛṣṇa."

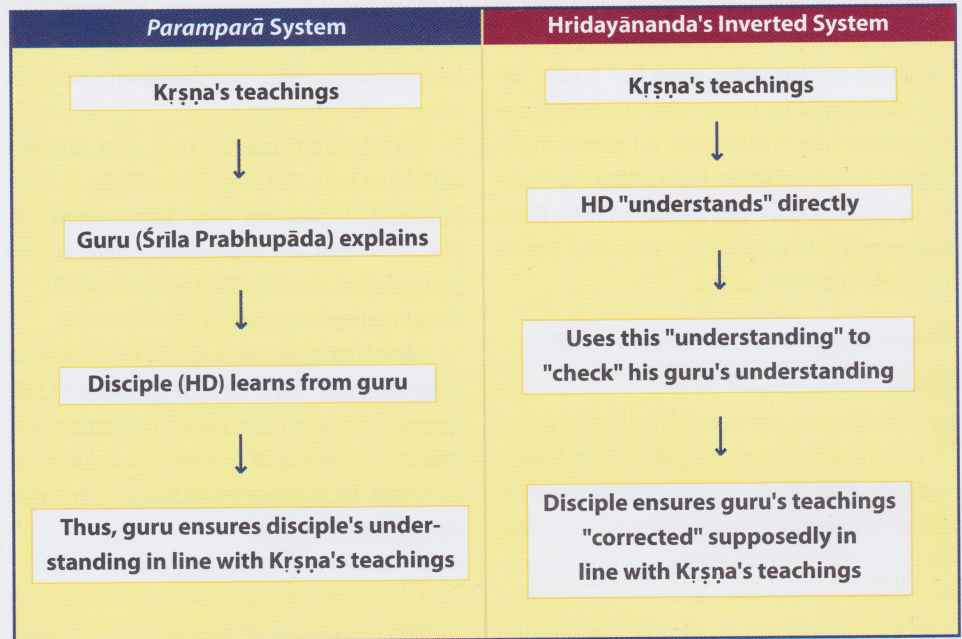
(HD "Darshan", 15/9/19)

HD therefore states that he understands śāstra (scripture) not through the *paramparā* system by going through his guru Śrīla Prabhupāda, but by independently reading it:

"I don't just understand śāstra through Prabhupāda in the sense that okay here he says this, here he says that. Prabhupāda taught me the siddhānta of śāstra. I know what the śāstra's conclusions are and I know how to read śāstra, I know Who Kṛṣṇa is, I know what the soul is, [...] So yes, I do understand śāstra."

(HD "Darshan", 15/9/19)

Thus, he has claimed to bypass the *paramparā* system entirely, and instead understand śāstra directly.



Correcting Śrīla Prabhupāda

In the previous article ("Kṛṣṇa's Causeless Mercy"), we covered how HD refuses to accept Śrīla Prabhupāda's teachings on causeless mercy. Rather, HD believes that Śrīla Prabhupāda is wrong and must be corrected based on what HD has 'directly understood' from Kṛṣṇa. And thus, HD claims that Śrīla Prabhupāda's teachings are in error, since if we believed them then it would mean that "Kṛṣṇa is lying":

"So, however, that's not what Kṛṣṇa teaches in the Gītā. It's just not what Kṛṣṇa teaches. [...] So if you believe that Kṛṣṇa, in other words, if you believe that Kṛṣṇa is lying, if you believe that Kṛṣṇa is not telling the truth, He's not really equal to everyone, and therefore He just sometimes for no good reason just gives causeless mercy"

(HD "Darshan", 15/9/19)

'Just Prabhupāda' evil

Not only does HD attempt to surpass Śrīla Prabhupāda at every turn, he actually preaches that adhering to learning śāstra only through Śrīla Prabhupāda, as dictated by the *paramparā* system, leads to "evil":

"So, because you know well you can't understand śāstra without Prabhupāda, so basically it's just Prabhupāda. [...] when you start using this kind of language like we can't understand śāstra then you are opening the door to all kinds of evil."

(HD "Darshan", 15/9/19)

Back to front

Thus, HD has everything back to front:

1) He claims he understands Kṛṣṇa directly, rather than through Śrīla Prabhupāda.

2) Hence, HD believes he does not need the *paramparā* to understand Kṛṣṇa. Rather, he states that Śrīla Prabhupāda's understanding must be mediated through him!

3) Thus, he must correct Śrīla Prabhupāda's understanding because Śrīla Prabhupāda's teachings must match how HD has **already** understood Kṛṣṇa.

Therefore, this is the ultimate jumping over: HD goes straight to Kṛṣṇa, making the concept of the *paramparā* useless.

Please see the diagram above, where we contrast the *paramparā* system with HD's back to front system. Thus, according to HD's system, the *paramparā* system is irrelevant.

Conclusion

Śrīla Prabhupāda gives the following warning right after his statement about the *paramparā* given at the outset of this article:

"The more you become servant of the servant, the more you are perfect. And if you all of a sudden want to become master, then you go to hell. That's all. Don't do that."

(Śrīla Prabhupāda Lecture, 28/3/75)

Not only has HD usurped Śrīla Prabhupāda's position as "master" by usurping Śrīla Prabhupāda's position as ISKCON's *dikṣā* guru, but he now also believes that he does not need Śrīla Prabhupāda to understand Kṛṣṇa, and that, rather, Śrīla Prabhupāda would need him to understand Kṛṣṇa!

Śrīla Prabhupāda Gives Everything

HH Kadamba Kānana Swami ("KKS") is a GBC-elected guru in ISKCON. He has written a book titled *Guru and Disciple: Awakening Spiritual Vision* which aims to validate the current ISKCON guru system of which he is a part – but as we shall see, he actually ends up defeating it! All the shaded quotes below are from this book. Emphases added.

Śrīla Prabhupāda the *dikṣā* guru - 1

"Dikṣā is the process through which we are transferring transcendental knowledge, [...] The spiritual master [...] is transferring consciousness. Kṛṣṇa is manifesting Himself in the pure consciousness of the spiritual master, and this comes through the spiritual master to the disciple." (p. 36)

KKS correctly explains the process of *dikṣā* and how the spiritual master transmits it, being the transfer of transcendental knowledge. As confirmed by Śrīla Prabhupāda:

"In other words, the spiritual master awakens the sleeping living entity to his original consciousness so that he can worship Lord Viṣṇu. This is the purpose of *dikṣā*, or initiation. Initiation means receiving the pure knowledge of spiritual consciousness."

(Cc., *Madhya-līlā*, 9.61, purport)

KKS correctly explains that Śrīla Prabhupāda transfers this transcendental knowledge: "Prabhupāda's books are the main substance in our lives. [...] So these transcendental books are our shelter, giving us relief from material existence." (p. 10-11)

Thus, according to KKS, Śrīla Prabhupāda is the one who gives us this "*dikṣā*" or transcendental knowledge transfer, since Śrīla Prabhupāda's "transcendental books are our shelter, giving us relief from material existence" and are "the main substance in our lives".

Śrīla Prabhupāda the *dikṣā* guru - 2

"At the time of initiation, the disciple hands over his life to the spiritual master [...] when one takes shelter of the instructions of the spiritual master, then these instructions begin to flourish within one's heart and one is actually protected; then this knowledge becomes full of fruits." (p. 20, 22)

KKS explains how the initiating or *dikṣā* guru is the one in whose instructions one takes shelter. However, KKS also states about Śrīla Prabhupāda that:

"We meet him (Śrīla Prabhupāda) in everything

he left – we meet him in his devotees, we meet him in his books, we meet him in his instructions and so on." (p. 8)

And, in the previous section, we quoted KKS stating that Śrīla Prabhupāda's books are "the main substance in our lives" which give us "our shelter". Consequently, combining KKS's statements, he is admitting that, more than anyone else, "one takes shelter of the instructions" of Śrīla Prabhupāda as the spiritual master. But, this is the spiritual master that KKS describes as being the one to whom the "disciple hands over his life" after being initiated by him. Thus, KKS provides from a different angle, yet a further proof that Śrīla Prabhupāda should be the *dikṣā* guru who initiates us.

Śrīla Prabhupāda gives everything

KKS also states that Śrīla Prabhupāda provides *everything* that we need in order to *practise* Kṛṣṇa consciousness:

"We trust him [Śrīla Prabhupāda] [...] for his teachings and we know that in his teachings we will find our answers; we find the basis of our Kṛṣṇa consciousness. This is where we return, to the safe connection with Kṛṣṇa." (p. 8)

KKS also states that Śrīla Prabhupāda provides everything that we need in order to *sustain* our Kṛṣṇa consciousness:

"Prabhupāda is not only our inspiration, not only the source of our faith but Prabhupāda is also our anchor. Whenever we have a doubt, Prabhupāda is the anchor, our saving grace. [...] He is the safe ground to which we always return." (p. 8)

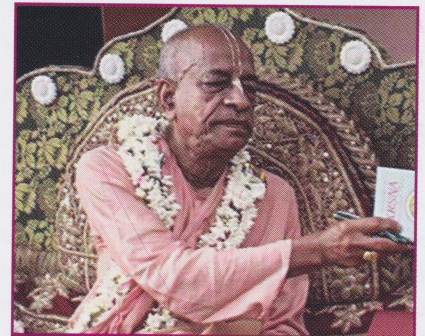
In addition, KKS makes it clear that, despite not being physically present, it is Śrīla Prabhupāda who is practically training us to advance in Kṛṣṇa consciousness:

"We are being trained by the pure devotee, Śrīla Prabhupāda, to gradually come to the point of selfless worship, which can only be dedicated to the Supreme Lord." (p. 12)

GBC gurus give nothing

Indeed, KKS states that physical presence is not important, as even **he** can supposedly continue to act as a guru after he departs:

"after the disappearance of the spiritual master, then the crux of our relationship is what we offer to the spiritual master because it is there that we are again strongly reconnecting and we can feel that connection coming to life. [...] Assist me whether I'm here or not and if you do that then I will be there." (p. 71)



Śrīla Prabhupāda:
The *dikṣā* guru who gives everything

Hence, similarly, KKS must accept that even though Śrīla Prabhupāda is 'not here', everyone in ISKCON can have a "connection coming to life" with Śrīla Prabhupāda, through having already connected to him as one's *dikṣā* guru and the one who gives us *everything* in spiritual life, as KKS described earlier. This everything which Śrīla Prabhupāda gives to everyone in ISKCON, according to KKS, is:

- *Dikṣā*; Shelter; Instructions;
- Teachings; Answers;
- Basis of our Kṛṣṇa consciousness;
- Connection with Kṛṣṇa; Inspiration;
- Source of faith; Anchor;
- Saving grace; Safe ground; Training.

Thus, having accepted that it is Śrīla Prabhupāda, and not he and the GBC gurus, giving all this, KKS is making it clear that he and the GBC gurus are therefore not giving anything spiritually. Indeed, he accepts that even the books they write, such as this book, are not necessary:

"So many books are out there nowadays. Everyone has written books. [...] the *Bhagavad-gītā*, the *Nectar of Devotion*, the *Śrīmad-Bhāgavatam* and the *Caitanya-caritāmṛta* are our four main books which are like rice, *dhal*, *sabji* and *chapati* [...] But basically, our staple diet is rice, *dhal*, *sabji* and *chapati*." (p. 10)

Conclusion

Since KKS himself is acting as a GBC-elected guru, the book's intent when speaking about the guru is to refer specifically to himself and those who also act as "gurus" in ISKCON. However, whenever ISKCON's leaders attempt to oppose Śrīla Prabhupāda's position as ISKCON's *dikṣā* guru, their attempts usually result in a huge self-defeat! And this book is no different, since it has proven that:

- It is Śrīla Prabhupāda who is the *dikṣā* guru giving everything;
- While KKS and the GBC gurus give nothing!

BTP Interactive

Following Śrīla Prabhupāda

"Hare Kṛṣṇa, Krishnakant *Prabhu*,
Please accept my humble obeisances. All
Glories to Śrīla Prabhupāda.

Even though I very, very much appreciate your fight against the outrageous endemic disobedience problem in ISKCON, however, you must admit or reconcile with the idea that your effort over the last 30+ years didn't change anything much as far as the GBC's behaviour is concerned. I have been told by senior devotees in general that in Australia, at least, Śrīla Prabhupāda's ISKCON has been basically changed into a sectarian Hindu yoga cult simply as a money-making venture/business. Of course, I agree, as I have been observing this for many years now, especially to do with distributing bogus books by so-called advanced devotees instead of Śrīla Prabhupāda's books. So, therefore, instead of making devotees locally, they all import from India supposed devotees and I have witnessed personally that many of them do not chant regularly as well as having illicit sex, looking at porn on computers, molesting kids, offering bogus food to the deities, and the list goes on.

You have single-handedly taken up this service, and as Dāmodara Dāsa from the UK states, "*Frankly, you are the ISKCON leader*". However, I would put it even better than that: you are the only one in Śrīla Prabhupāda's ISKCON who consistently fights for Prabhupāda. We need you to save Śrīla Prabhupāda's ISKCON and gather support from all those wonderful devotees who want you as their leader, so please engage us.

As you may know, it is not possible to beat *Māyā* without Kṛṣṇa's help and it is not possible to get Kṛṣṇa's help without pleasing our guru, Śrīla Prabhupāda. Therefore, why waste our time with the current ISKCON leader system which obviously does not get the higher taste, as there has been since Śrīla Prabhupāda's disappearance constantly disobeying his orders and vision, simply for mundane fame, adoration and distinction. Therefore, thank you for your insights and therefore your association.

Your servant,"

- Ananta-śeṣa Dāsa, New South Wales, Australia

Editor replies:

1) Thank you very much for sharing your insights.

2) We are simply presenting Śrīla Prabhupāda's teachings. You are correct that this has had little effect on the GBC's behaviour, since

only those who are interested in following Śrīla Prabhupāda's instructions will be affected by us presenting them! However, we continue to still present Śrīla Prabhupāda's teachings, because there are sincere devotees out there such as your good self who are interested in following Śrīla Prabhupāda's *actual* orders, and who do not want to get cheated and thus misled.

Don't 'kill guru'

"Please note your titles worry me, such as 'the policy is to kill guru' (BTP 64)."

- A.K. Manan, Rugby, UK

Editor replies:

1) This title is taken verbatim from Śrīla Prabhupāda's words:

"I am practically seeing that as soon as they begin to learn a little sanskrit immediately they feel that they have become more than their guru and then the policy is kill guru and be killed himself."

(Śrīla Prabhupāda Letter, 18/9/76, emphasis added as are all other emphases in Interactive)

2) Śrīla Prabhupāda is condemning the consciousness of his disciples who are trying to "kill guru" by attempting to surpass him through trying to become "learned". Hence, it is not the "title" we should be worried about, but the message the title conveys!

Whose disciple?

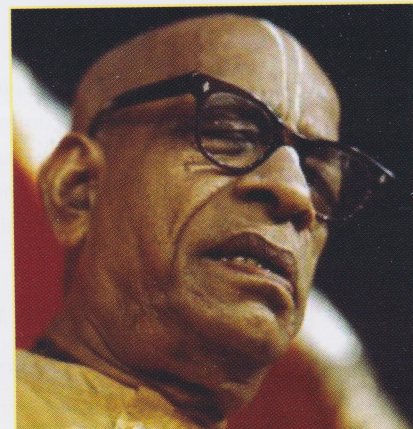
In relation to the BTP 61 article "Initiation Bait-and-Switch" (www.iskconirm.com/bait):

"So that I fully comprehend this, when a godbrother initiates a disciple and says it's on behalf of Śrīla Prabhupāda whose disciple is the initiate? Is it the initiating gurus or Śrīla Prabhupāda's?"

- Cooper Ali-Shabazz, New York, USA

Editor replies:

In order to determine the reality, we need to examine what actually *happens* rather than what may be *said*. As a show of "humility", the initiator may *say* they are initiating on "behalf" of Śrīla Prabhupāda, but in *practice*, in ISKCON, both the initiator and the initiate act as if they are having a guru-disciple relationship. Thus, it is the initiator who is seen as the *dikṣā* guru one must surrender to, worship, offer food to, etc., rather than Śrīla Prabhupāda. Because it is claimed that this initiator must be accepted as the *dikṣā* guru in order for one to be "connected" to Śrīla Prabhupāda. Ironically, there are those who claim to initiate on "behalf" of Śrīla



Śrīla Prabhupāda:
The actual initiating guru

Prabhupāda as "*rtviks*", who use exactly the same argument as these ISKCON gurus – that they are as "essential" as the ISKCON *dikṣā* gurus, since they are also required to "connect" one to Śrīla Prabhupāda.

It is, however, a fact that the disciple *should* belong to Śrīla Prabhupāda, since he ordered that initiations should be done on his behalf in *actuality* and not just via *lip service*.

Nonsense Corner

"Dear *Prabhu*,

There are many nonsensical ideas propagated on social media and the internet generally about Śrīla Prabhupāda's teachings. Many of them have become widely circulated and become popular because, in my experience, apart from the IRM, no one is able to defeat them soundly, even though many try. Here, is yet another nonsensical article I have come across like this, and I am sending it to you to please expose it and educate us. Thank you.

www.facebook.com/notes/jvalamukhi-kopeccka/keeping-the-disciplic-succession-alive/10158056107572269

Your servant,"

- Mahesh Popat, London, UK

"Hare Kṛṣṇa, *Prabhu*.

Wanted to bring the following to your attention. Same old misunderstandings. Śrīla Prabhupāda did make it clear that he was deputizing his disciples to accept or reject formal initiations based on the same principles he had established, isn't it? Then why this rhetoric that *rtvik* initiations force Śrīla Prabhupāda to accept disciples?

www.facebook.com/notes/jvalamukhi-kopeccka/keeping-the-disciplic-succession-alive/10158056107572269

- Jai Simman Das, Singapore

BTP Interactive (continued)

Editor replies:

Other devotees had forwarded this article to us to answer as well! Henceforward, we will have a column called "Nonsense Corner" for answering nonsensical items whenever they have been sent to us by many of our readers for replying to.

In respect of the article sent to us here, we may note the following:

1) This almost 2,000-word article does not contain a **single** quote from Śrīla Prabhupāda. Indeed, throughout the article the author quotes sources of "authority" such as:

"I am of the opinion";

"I was told by a devotee";

"witnessed" by several psychics and remote viewers";

i.e. anything and everything other than the directly-recorded words of Śrīla Prabhupāda! Thus, even before we begin, we know that there is nothing of substance here – just someone giving their own personal opinion and speculations. This alone gives grounds for the article to be dismissed.

2) The next ground for dismissing the author's assertions is Śrīla Prabhupāda's orders. The author claims:

"As far as Śrīla Prabhupāda continuing to take disciples after his passing, it is not the fact. This misconception is actually impersonalism. Śrīla Prabhupāda took the recommendations of his organizational authorities for accepting potential initiates. The last word was always his, whether the person was to be initiated or not."

No. According to Śrīla Prabhupāda, it is the above false assertion which is "not the fact". In the July 9th, 1977 directive, which Śrīla Prabhupāda signed, the system he gave is:

"Temple Presidents may henceforward send recommendation for first and second initiation to whichever of these eleven representatives are nearest their temple. (1) After considering the recommendation, these representatives may accept the devotee as an initiated disciple of Srila Prabhupada by giving a spiritual name, or in the case of second initiation, by chanting on the Gayatri thread, just as Srila Prabhupada has done. (2) The newly initiated devotees are disciples of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada (3)"

a) Śrīla Prabhupāda does not take "recommendations" and then accept a disciple. Rather, the *ṛtvik* representatives take the recom-

mendation, as stated by sentence (1) above.

b) These *ṛtvik* representatives then may accept the disciples on Śrīla Prabhupāda's behalf, and this happens *immediately* after they receive the recommendation, and without **any involvement** from Śrīla Prabhupāda. This is proven by sentence (2) above.

c) Hence, Śrīla Prabhupāda had given full authority to the *ṛtvik* representatives to accept disciples on his behalf, without requiring his "last word" at all, as proven by sentence (3) above, in conjunction with sentence (2).

Thus, this is what happens when one offers one's own speculative opinion. One ends up simply contradicting, rather than quoting, Śrīla Prabhupāda.

3) Continuing with contradicting Śrīla Prabhupāda, the author claims:

"*Ṛtvik* initiations override Śrīla Prabhupāda's own independence in accepting or not accepting a disciple. He cannot be forced to accept anyone".

However, given the facts just presented, it is actually rejecting Śrīla Prabhupāda's *ṛtvik* system that "overrides Śrīla Prabhupāda's own independence". For, we are taking away his independence to accept disciples through his having permanently given full power to representatives to do so on his behalf. And we would therefore be forcing Śrīla Prabhupāda to not accept disciples even though he ordered that he wanted to do this via the *ṛtvik* system.

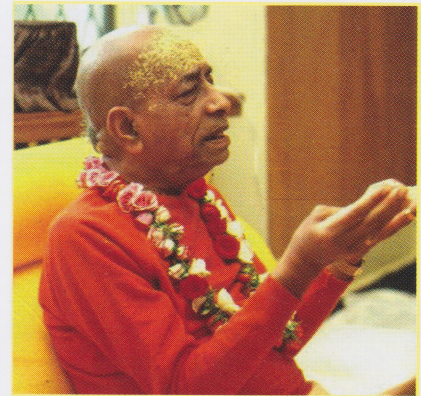
4) Another ground for dismissing the author's assertions is the words of the author herself! The author claims:

"Śrīla Prabhupāda's position is unique, [...] He had an unprecedented position [...] This unique position, this role, cannot be imitated"

The author makes it clear that Śrīla Prabhupāda's position is without precedent. The author therefore obviously cannot claim precedent as being a basis for determining how Śrīla Prabhupāda would act. Indeed, the author explicitly rejects historical precedent in the matter of initiation by claiming –

"the role of spiritual master was community oriented, that it was localized, that it was personal, that it was reciprocal. Historically, a person did not accept more disciples than he or she could properly sustain"

– and yet we know for a fact that Śrīla Prabhupāda did not follow this "localized" model, initiating up to 10,000 disciples from countries all over the world, having never met many of these disciples.



Śrīla Prabhupāda: He ordered that he would continue to accept disciples

Thus, when the author claims that Śrīla Prabhupāda's *ṛtvik* initiations can be rejected because –

"nor is there any precedent in the vaiṣṇava histories of this sort of initiation being valid"

– this precedent-based argument *itself* can be rejected as not being "valid" by the author's own arguments!

5) The author's assertions rejecting Śrīla Prabhupāda as being the *dikṣā* guru of ISKCON found throughout the article, can again be rejected using the author's own words. When speaking of the *dikṣā* guru, the author claims:

"The spiritual master opens the door to the spiritual realm and serves his disciples by endeavoring to keep them on that path, and the disciple makes progress along that path by serving the instructions of the guru."

Thus, the author makes it clear that the *dikṣā* guru is he who opens the door to the spiritual realm and the disciple follows the instructions of the *dikṣā* guru. However, the author also makes it clear that in ISKCON, this will be the relationship between Śrīla Prabhupāda and members of ISKCON, with Śrīla Prabhupāda's instructions guiding and "shining light" for everyone:

"In our case, the books of Śrīla Prabhupāda are to be the guiding light for the next 10,000 years, providing that they do not become adulterated. He is the shining light, and lives forever in his instructions."

Conclusion

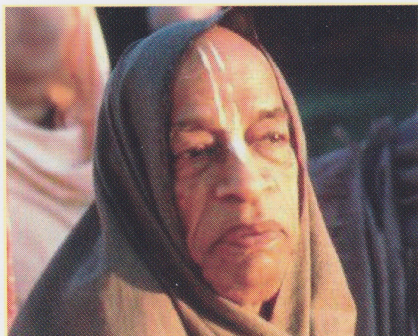
The author's article can be demolished on multiple grounds:

a) It has no authority, having zero basis in Śrīla Prabhupāda's recorded instructions.

b) Śrīla Prabhupāda's orders contradict the article's key assertions.

c) The author's own statements contradict the article's key assertions.

BTP Interactive (continued)



Srila Prabhupāda: Glorifying him means defeating those who oppose him

Glorifying Śrīla Prabhupāda

The following letter was sent to us by Advaita Dāsa ("AD") from Putaruru, New Zealand, and our response is interspersed in coloured text between his statements below:

"Just as a police officer can become cynical and even disgusted with their righteous service due to associating with the lowest caliber of people; I see you slipping into fault finding and stretching meanings as a part of your service of exposing the deviations and disrespect to HDG [Śrīla Prabhupāda - Ed.]."

However, Śrīla Prabhupāda's definition of "fault finding" is:

"Of course to call a thief a thief is not faultfinding, but to call an honest person a thief is very much offensive."

(Bg., 16.1-3, purport)

1) AD states that our service is "righteous" and exposes "the deviations and disrespect to HDG" carried out by the "lowest caliber of people", and thus he must agree that "fault finding" cannot apply to BTP, since he accepts our content is truthful.

2) Further proof of this is given by the fact that in this letter, AD is unable to state even a single instance of an untruthful statement in BTP.

3) Hence, this *false* criticism of BTP by AD would itself be classified as "fault finding", and thus he is engaging in what he falsely accuses us of doing.

"Similarly this issue lacks any attempt to glorify HDG."

Śrīla Prabhupāda has instructed us how to actually "glorify" him:

"You can eulogize your Guru Mahārāja, but you have to learn it and face the public and be strong to defend yourself. That is success. Not by praising your Guru Mahārāja. You'll praise your Guru Mahārāja. That is not very difficult. But be victorious to the

opposing elements. Then you will praise your Guru Mahārāja nicely. [...] But you have to fight. Then your Guru Mahārāja will be glorified."

(Conversation, 26/12/75)

1) Every single BTP article is full of such glorification, where we "fight" those "opposing" Śrīla Prabhupāda and emerge "victorious". Thus, BTP glorifies Śrīla Prabhupāda in the way he has actually asked us to glorify him.

2) Consequently, AD's wholly *false* criticism that BTP 64 lacks "any attempt" to glorify Śrīla Prabhupāda, would itself be an example of "fault finding", and thus AD is again engaging in what he falsely accuses us of doing.

"Your opening dialogue [Editorial - Ed.] [...] should clearly state that the sincere disciple/student that reads HDG's book will be properly educated and protected so he cannot be easily fooled by *māyā's* tricks."

We do state this, as the very conclusion to the very Editorial being criticised:

"Śrīla Prabhupāda continually equipped us with the knowledge to confront deviant philosophies."

"One point of concern is the title "The *Rtvik* Delusion". This space could be used to reconfirm that *Rtvik* is the actual correct method used by HDG [...] No one is a *dikṣā* guru without disobedience to His *Rtvik* instruction."

But we do state this in the "The *Rtvik* Delusion" article. If AD had actually bothered to read the articles he criticises, rather than simply rush to desperately fault-find, he would have read the following:

"He did however give an order for 11 "rtviks" on July 9th, 1977 [...] These rtviks would only make disciples for Śrīla Prabhupāda. So, only rtviks, and not "regular" or dikṣā gurus, were ever ordered [...] But the GBC and HD are still deludedly imagining that the appointment of these rtviks is the appointment of regular or dikṣā gurus."

"Your valuable space would be better served with clarification of HDG's instructions on the core issues as opposed to repetition of the glaring faults these unauthorised fools perform."

1) The "glaring faults these unauthorised fools perform" that BTP points out are, as AD defined them above, "deviations and disrespect to HDG". Remaining silent about such disrespect would actually be a great fault:

"Although a devotee maintains an attitude of meekness and gentleness, it is

a great fault on his part if he remains silent when the Lord or His devotee is blasphemed."

(SB, 4.14.32, purport)

Additionally, Śrīla Prabhupāda states that preaching means to call out such unauthorised fools and expose them:

"And the position of the preacher is madhyama adbhikāri. Therefore they have to point out, "Here is a jealous man, envious man." But people do not want it. They say, "Why you are pointing out? Why you are pointing out?" But this is business of the preacher. Otherwise how he will preach?"

(Śrīla Prabhupāda, Morning Walk, 7/4/74)

2) Moreover, the means by which we expose the "glaring faults" of these fools is clarification of Śrīla Prabhupāda's instructions on the core issues, by contrasting Śrīla Prabhupāda's actual instructions with the cheating being carried out in his name.

"Do not use quotes from ISKCON unauthorized Gurus (Bhakti Vikash Swami) to support your service value. Unauthorized is unauthorized in any case."

1) Śrīla Prabhupāda approves of using another's own statements against them:

"There is a Bengali proverb: tora sil tora noda, tora bhangi dantera goda. I take your mortar and pestle and I break your teeth. This means that we use the scientists own weapons and with them we defeat their atheistic philosophy."

(Śrīla Prabhupāda Letter, 8/3/76)

2) BTP aims to save devotees from being cheated in Śrīla Prabhupāda's name by the false GBC gurus – and many such devotees are followers of the false gurus. Hence, if their gurus *themselves* are saying something positive about our service, this can only assist in our mission by making the followers more open to reading our materials.

"I feel it is now time for us to chalk out the correct path and perspective for the guidance of the innocent, in addition to all of the work that has been done pointing out the deceptions of the selfish fools in devotee dress."

This is exactly what we have been doing from day 1, since "the innocent" have been taken off the "correct path" by the "deceptions of the selfish fools in devotee dress." Therefore, there is no more suitable activity for BTP – which aims to prevent *innocent* devotees from being cheated – than to expose the cheaters!

BTP Interactive (continued)

The Authorised Bhāgavatam

"Dear Back To Prabhupāda. Many thank yous for the beautiful Issue 64 and the perfect "The Authorised Bhāgavatam". Bulls eye again. Simply wonderful! Just getting better and better! (More perfect).

It does surprise me how, even after producing the absolutely conclusive slimmed down version, you keep tackling your would-be opponents head on here in full version: www.iskconirm.com/HD

– full of Śrīla Prabhupāda's statements, their very own statements, all with your magnificent research and presentation.

I feel proud and fortunate to receive your merciful association. Śrīla Prabhupāda stays alive and well with your wonderful service. Thank you, Prabhu, and your IRM family.

Your useless servant,

Francis (Nityānanda Dāsa) Gardiner. All glories to Krishnakant Prabhu, Hare Kṛṣṇa. Please accept my humble obeisances again and again."

- Francis Gardiner, Middlesex, UK

"Thanks for including the "The Authorised Bhāgavatam" booklet with the recent BTP.

After reading this I have disposed of all the Hridayānanda Bhāgavatams which I had acquired many years ago. It also reminded me of a time I saw him at the Atlanta, Georgia, USA ISKCON temple many years ago when he sat on a vyāsāsana and passed out cookies, which did not sit well with me at the time.

I have also now disposed of the books I had by Satsvarūpa. He was Temple President of the Boston/Alston ISKCON temple when I first stayed at an ISKCON temple in 1970.

I have also now disposed of the books I had by Hari Śauri.

As Śrīla Prabhupāda said "...as much as milk touched by the lips of a serpent causes poisonous effect".

Thanks again,"

- Bhakta Charlie, New Raman Reti/Alachua, USA

Editor replies:

Dear Bhakta Charlie,

Thank you very much for sharing this with us. We are very glad to hear of your intense determination to only read the words and translations of Śrīla Prabhupāda, and reject everyone else! And in this way always be safely situated at Śrīla Prabhupāda's lotus feet.

Thank you,
Your servant,
Krishnakant

"I've just received a copy of "The Authorised Bhāgavatam", and am very grateful for your valuable service to Śrīla Prabhupāda.

Many thanks.

In Śrīla Prabhupāda's service,"

- Rūpavati Devī Dāsī, Singapore

"Special thanks for the important insert "The Authorised Bhāgavatam".

- Marco Zanella, Porto Alegre, Brazil

"The Authorised Bhāgavatam" publication in this issue [BTP 64 – Ed.] is a well laid out argument against the BBT Bhāgavatam. Well done!"

- Joshua Zimmerman, Indiana, USA

"I received Issue 64 along with your nice pamphlet ("The Authorised Bhāgavatam"). Thank you very, very much.

Y.S."

- Nātha Dāsa, British Columbia, Canada

"We got the latest issue of BTP, thanks. Bogus guru Hridayānanda's remarks about Śrīla Prabhupāda's translation of the SB was very offensive. How arrogant can a person be?! Attempting to correct Prabhupāda's holy words (śāstra). Śrīla Prabhupāda must have known that "disciples" like Hridayānanda would reveal themselves in the future and so he dealt with the issue with comments like these:

"if You hear my comment on the Śrīmad-Bhāgavatam, You'll find it is far better than Śrīdhara Svāmī's." [...] So Caitanya Mahāprabhu immediately rejected: "Oh, you are claiming that you have written something better than Śrīdhara Svāmī? Oh." He chastised him. [...] "You do not recognize Śrīdhara Svāmī, then you are a prostitute. How can I hear from a prostitute?" He refused. Only word, that "I have written better than Svāmī." [...] And one who says that "I'm advanced so much that I can speak better than my guru," then he's rascal. This is the process."

(Śrīla Prabhupāda Lecture, 22/8/73)

So, in the words of Śrīla Prabhupāda, Hridayānanda is a rascal prostitute.

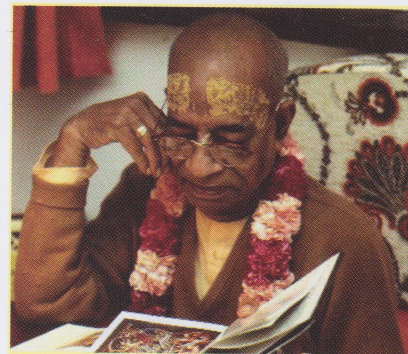
Yhs,"

- Varāha Dāsa, Mississippi, USA

Editor replies:

Yes, Śrīla Prabhupāda explained that even if one thinks one's Sanskrit is "better" than Śrīla Prabhupāda's, or that Śrīla Prabhupāda has made a "mistake", one should not correct:

Rādhā-vallabha: "It's verse twenty-eight, "Then he worshiped Sri Kṛṣṇa." So Jagannātha said it should be, "Then he worshiped..."



Śrīla Prabhupāda: His words cannot be corrected or "improved" upon

Śrīla Prabhupāda: **"No, no. Jagannātha cannot correct. That bad habit he must give up."**

Rādhā-vallabha: "So we should just leave it exactly."

Śrīla Prabhupāda: **"Oh, yes. You should not be more educated."**

Rādhā-vallabha: "He wasn't changing any of the words. He was just..."

Śrīla Prabhupāda: **"Nothing of the... This should be strictly forbidden."**

Rādhā-vallabha: "So no corrections. That makes it simple."

Śrīla Prabhupāda: **"They can divide the synonyms. That's all. [...] That is his tendency, to correct. That's very bad. He should not do that. [...] The system is: whatever authority has done, even there is mistake, it should be accepted. Ārṣa-prayoga. That is ha... He should not become more learned than the authority. That is very bad habit."**

Rādhā-vallabha: "He was always wondering how he should think. So I'll tell him that. He thinks, "If I think I see a mistake, what should I think?" I'll tell him what you just said."

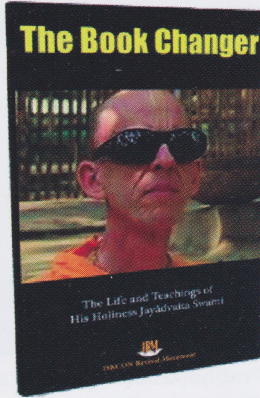
Śrīla Prabhupāda: **"He cannot see mistake. He is mistake. [laughter] He should... That is being done by this rascal. I don't want."**

(Room Conversation, 27/2/77)

Appreciation

"Being a person newly interested in participating in the activities of the wonderful Society of ISKCON, I am now seeking your advice on how to best develop myself in correctly doing this. Learning that the books of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda have been so heavily edited was rather unpalatable and it made me think of the current state of ISKCON in quite a different way. From what I have tried to understand, does not the

BTP Interactive (continued)



The Book Changer: The Life and Teachings of HH Jayādvaita Swami

whole disciplic succession and being a bona fide spiritual representative rely on passing on spiritual knowledge exactly as it was taught without adding or changing anything, as well as following the spiritual master's orders precisely?

I recently ordered the original *Śrīmad-Bhāgavatam* as well as five copies of the original *Bhagavad-gītā* and some other unedited books by Śrīla Bhaktivedanta Prabhupāda and will be as of now studying online the changes made to the *Bhagavad-gītā*. As I now consider only the revival movement to have any actual bona fide representatives spreading the real transcendental knowledge, any advice of yours on how to act with sensitivity and caution regarding the contradictory teachings that have risen in the Kṛṣṇa-consciousness movement is certainly welcome. As the IRM is part of the Kṛṣṇa-consciousness movement I will be developing my Kṛṣṇa-consciousness in the movement and staying in contact with the IRM and doing my best to fulfil all of your blessed advice. I have mentioned the changes once, but our temple president convinced me for then that the changes were very small and rare, which apparently is not the case (I will not donate to the temple as long as they sell edited books, but rather to the IRM). For now I will refrain from bringing the subject matter up at the temple, as I am only a neophyte and do not know much about scriptures not to mention what has been changed.

I will no doubt be better informed on the situation after reading *The Book Changer* and must read it as soon as possible. I have confidence there is such sincerity and devotion at our temple that they will not have any of the apparent distortion of scriptures, if it can be shown that such has occurred.

Thank you for the reply! You are free to contact me regarding anything I can be of use with.

Greetings and obeisances from Finland."

- **J. Arra, Espoo, Finland**

"I read them with an open mind and you got it right on track. If you can I'd also like to have the book *The Final Order*. Thank you."

- **Glicerio Corcuera, Ohio, USA**

"Thank you for your great service."

- **Chandresh Patel, Indiana, USA**

"Just received today. All glories to your service. I appreciate these very much."

- **Devala Dāsa, West Virginia, USA**

"Thank you very much for your service. All glories to Śrīla Prabhupāda!"

- **Toby Garcia, Texas, USA**

"I like to read your magazine because I am interested to know the truth of Prabhupāda."

- **Shivaji Laxman Bhakturi, Belgum, India**

"The magazines are very interesting, thought provoking."

- **N. Oedairadsingh, Rotterdam, The Netherlands**

"I want *The Final Order* in printed book form. I read it on the internet but in book form I could read again more easily the wonders that are preserved there.

I know ISKCON since two months.

Many thanks to all of you for being here.

Hare Kṛṣṇa."

- **Ferré Marie-Pierre, Alpes-Maritimes, France**

"Hare Kṛṣṇa, dear Krishnakant,

Obeisances. All glories to Śrīla Prabhupāda. Many thanks for the ongoing subscription. It's great to see so much appreciation from all over the world in the BTP Interactive pages.

Keep up the good work.

Yfs,"

- **Balarām Dāsa, Gold Coast, Australia**

"Dear Krishnakant, I appreciate all the good work that you are doing."

- **Laurence McAuley, Gloucester, UK**

"Dear Prabhujī, Hare Kṛṣṇa!!

So please, let me pray to Śrī Kṛṣṇa Chaitanya Mahāprabhu to bless you and all the devotees who are working with you!!

Your servant,"

- **Mahādevānanda Dāsa, Campobasso, Italy**

"Always stand by a good cause and fight against wrong."

- **K.M. Agrawal, Mumbai, India**

"Thank you for informing us about the goings-on in Prabhupāda's ISKCON. Can I give you a donation in some way, please let me know.

Regards and best wishes,
Hare Kṛṣṇa."

- **G.E. Naicker, Durban, South Africa**

"Excellent work to expose the fake gurus".

- **Dr. O. Albuquerque, Mumbai, India**

"BTP received, read and relished.

Thanks."

- **Dwaipayana Dāsa, New South Wales, Australia**

"Thank you for your service to Śrīla Prabhupāda!"

- **Mathurā Dāsa, Maryland, USA**

"Hare Kṛṣṇa,

All glories to Śrīla Prabhupāda!

Thank you very much for your new magazine. Now, I understand your goal and what you mean. I transfer you a donation. Can you send me all your books, please? We can help you a little bit with money and donations, because we like every devotee, who follows Prabhupāda's authorized way. You can help us with the knowledge, which was given by Prabhupāda himself – during his lifetime. But we don't want ISKCON; we want Prabhupāda. Prabhupāda is the real guru on earth.

Your servant and supporter,"

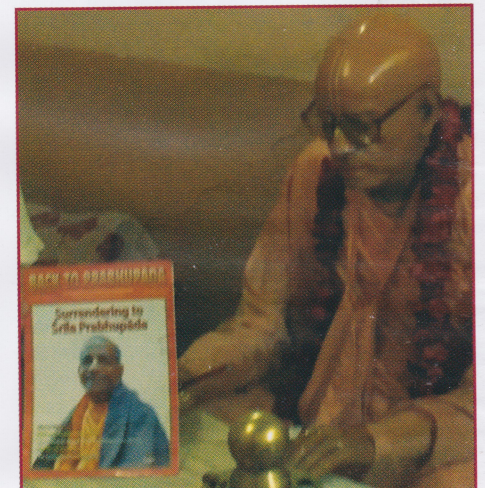
- **Vedat Severengiz, Lüneburg, Germany**

"Thanks so much for printing and free delivering this great magazine for serious seekers of truth in our spiritual quest to stay connected to the bona fide guru Śrīla Prabhupāda. Reading daily helps me stay focused around all the *sahajiyās* trying to bluff us using ISKCON and Śrīla Prabhupāda for their personal motive, wealthy positions and self aggrandisement.

Enclosed is a picture of Rādhā-Dāmodara temple in Vṛndāvana, where Śrīla Prabhupāda has a *Back To Prabhupāda* magazine for his desk and visitors.

Your lowly servant,"

- **Rathayātrā Dāsa, Bangalore, South India**



Female *Dīkṣā* Guru Confusion Continues

In the last issue, we exposed how support for female *dīkṣā* guru successors ("FDG") to Śrīla Prabhupāda, and *only-male dīkṣā* guru successors ("MDG") to Śrīla Prabhupāda, were both defeated, leaving only Śrīla Prabhupāda as ISKCON's authorised *dīkṣā* guru (please see "Guru Proponent Accepts IRM Arguments" and "Both Sides Defeated by the Same Quotes"). There we showed how **Basu Ghosh Dāsa ("BGD")**, a leading proponent of MDG, used the IRM's arguments to oppose FDG, and thus unwittingly ended up opposing MDG as well! Below we document how contradiction and confusion over this issue still continues.

Guru appointment hoax

BGD is also the vice chairman of the ISKCON India governing Bureau ("the Bureau"), the organisation that has authority over ISKCON in India. In this capacity, he communicated the resolution passed by the Bureau on 25/11/19 on behalf of ISKCON India to strongly oppose FDG. BGD stated that the Bureau had taken this decision because allowing FDG would be "opposed in heart and spirit to Śrīla Prabhupāda's teachings." (BGD letter, 30/11/19). However, the Bureau's decision relied on falsely claiming that MDG had been authorised by Śrīla Prabhupāda, and thus is a claim that is also "opposed in heart and spirit to Śrīla Prabhupāda's teachings"! For the Bureau's resolution claims:

"Whereas, Śrīla Prabhupāda had so many sincere and senior female disciples, but still he never appointed a single woman as a TP, GBC, or ritvik (guru – as per the July 9 letter)"

1) It claims that "as per the July 9 letter", those appointed in this letter were appointed as "guru". However, "as per the July 9 letter", there is **no mention** of "guru". Rather, the letter **only** mentions "ritvik", and that such persons would function to:

"accept the devotee as an initiated disciple of Srila Prabhupada", who "are disciples of His Divine Grace A.C. Bhaktivedanta Swami Prabhupad", with those mentioned in the letter "acting as His representative".

One is able to establish this fact of what is stated "as per the July 9 letter" by the revolutionary act of "reading" the said letter! Thus, the Bureau's official resolution, in order to promote MDG, has stated a bald-faced lie, which anyone able to engage in this activity of "reading" may verify for themselves.

2) In addition, the resolution gives reason-

ing based on *precedent* – that because Śrīla Prabhupāda never appointed FDG, this is evidence that Śrīla Prabhupāda did not want FDG. However, this is self-defeating, because, as we have just established in point 1), Śrīla Prabhupāda *also* never appointed *male dīkṣā* gurus either. Thus, by the same reasoning, this would also support the proposition that Śrīla Prabhupāda did not want male *dīkṣā* guru successors either!

Dīkṣā guru in *māyā* hoax

As part of his campaign for MDG, BGD also posted an article on his social media account by **Krishna Kirti Dāsa ("KKD")**. KKD is the person who was chosen by the GBC as their representative for the official IRM v. GBC debate, which can be read here:

www.iskconirm.com/debate

However, as we shall see, just as he did with the Bureau resolution, BGD also promotes falsehoods by posting this article. Quotes from the article will be given in shaded boxes.

"it is a fact that when SP talked about guru, or *acharya*, he generally talked about the one who is on the topmost level of devotional service, like in the descriptions of the guru in the *Gurvashtaka*. And only occasionally he spoke of the lesser qualified guru."

Yes, as admitted, "it is a fact" that Śrīla Prabhupāda spoke about the *dīkṣā* guru as being someone on the topmost level of devotional service, just like himself. And Śrīla Prabhupāda mentions a "lesser qualified guru" to tell us to **not** accept such a person as a *dīkṣā* guru:

"One should not become a spiritual master unless he has attained the platform of *uttama-adhikāri*. A neophyte Vaiṣṇava or a Vaiṣṇava situated on the intermediate platform can also accept disciples, but such disciples must be on the same platform, and it should be understood that they cannot advance very well toward the ultimate goal of life under his insufficient guidance. Therefore a disciple should be careful to accept an *uttama-adhikāri* as a spiritual master."

(*Nectar of Instruction*, Verse 5)

"But don't have anyone so qualified, [...] What do you do? [...] The *shastras* authorize *sādhakas* (lesser advanced devotees) to act as *mantrapadesha* gurus (*dīkṣā*-gurus), [...] he is not yet liberated from the influence of the material energy."



Śrīla Prabhupāda: Is not to be replaced by male or female *dīkṣā* guru successors

However, as we have just seen, Śrīla Prabhupāda did **not** authorise such a lesser qualified "*dīkṣā* guru" who is still in *māyā* ("influence of the material energy"). Indeed, he never authorised a successor *dīkṣā* guru to himself, whether male or female, period.

Guru, *sādhū* and *sāstra*

"Anything else (*ritvikism*, female *dīkṣā*-guruism, etc.) will be unauthorized either because it lacks support of *shastras* (*ritvikism*) or directly contravenes them (female *dīkṣā*-guruism)."

1) By "*ritvikism*", the article refers to Śrīla Prabhupāda remaining the *Ācārya* and *dīkṣā* guru of his own Society, ISKCON, which he founded. It is accepted that this does not "directly contravene" the "*shastras*".

2) Instead, it is claimed that this would not have the "support" of the "*shastras*". However, the author fails to grasp the basics of *guru-tatva*. Śrīla Prabhupāda teaches:

"Guru means who follows the *sāstra* and *sādhū*. So there are three, the same."

(Śrīla Prabhupāda Lecture, 30/11/76)

Thus, if Śrīla Prabhupāda "supports" something, we already know that it is automatically supported by "*sāstra*", since the actions of Śrīla Prabhupāda are always "the same" as *sāstra*. And we know that Śrīla Prabhupāda *does* support that he remains the *Ācārya* and *dīkṣā* guru of ISKCON, because he ordered it, as documented in the book: *Śrīla Prabhupāda: The Founder-Ācārya of ISKCON – Presenting the Conclusions of the GBC Foundational Document*.

Conclusion

The fight over male and female *dīkṣā* guru successors simply reveals that neither side wishes to follow Śrīla Prabhupāda's orders to keep him as ISKCON's sole *dīkṣā* guru. And hence, it is a fight over nothing, since there is no vacancy for successor *dīkṣā* gurus, whether male or female, to begin with!

The Path of No Philosophy

In the previous article, we saw how those who believe in *only-male dikṣā* guru successors ("MDG") to Śrīla Prabhupāda offered *deviant* philosophy. We will now see that their opponents, who support *also* having female successors ("FDG"), emphasise offering *no* philosophy. The GBC has commissioned a group called SABHA, "Spiritual Advisors *Bhāgavata* Assembly", to advise it, and they were instrumental in the GBC approving FDG:

"The SABHA also discussed Vaishnavi Dikṣā gurus, another divisive issue in ISKCON, and presented a paper in support of them to the GBC. [...] this made a strong impact on the GBC's ultimate decision to approve Vaishnavi Dikṣā gurus in ISKCON."

(ISKCON News, 20/12/19)

As a member of SABHA, GBC-elected guru HG Mahātmā Dāsa ("MAD") stated in talks delivered between 19-21/10/19 that in regards to the GBC approving FDG –

"I will do my best to explain my understanding of the discussions the GBC had"

– and some of this is presented below in the shaded boxes, with emphases added.

Unattractive women reasoning

*"one of the big concerns in letting someone become initiating guru [...] **that they're not gonna fall away** [...] **So GBC decided that no woman under 55** [...] that keeps it kosher, [...] if **she has male disciples her age** but, generally at that point there's not much attraction and **women are not that attractive at that age**. [...] the liability is much more with men falling down into illicit sex than women"*

It is explained that the GBC only allowed older female gurus, and that this will help in them not falling down as they are "not that attractive at that age". Thus, this "reasoning" is based on bodily considerations rather than philosophy. A reasoning that was not even necessary since Śrīla Prabhupāda taught that a bona fide guru does not fall down anyway:

"A bona fide spiritual master is in the disciplic succession from time eternal, and he does not deviate at all from the instructions of the Supreme Lord"

(Bg., 4.42, purport)

Trial and error reasoning

*"when you don't know what to do, **whether it's right or wrong**, then do it and you'll find out. [...] you won't know the answer until you do it"*

MAD admits that they didn't know what to do, and therefore they should try it out and see what happens. Such a wayward approach is blind trial and error, rather than philosophical.

Comfort reasoning

*"Of course in the West we all feel like, no, this is going to nourish ISKCON. People find out women can be gurus, **women have a place** in ISKCON, **a comfortable place**, then that will be good."*

The need to attract people by accommodating material considerations based on comfort and position is advocated. However, Śrīla Prabhupāda condemned attracting people based on material considerations:

"But one who joins with an ulterior purpose, to get material benefit or personal gratification, will never be able to grasp the philosophy of this movement."

(Cc., Ādi-līlā, 9.53, purport)

Geographical reasoning

*"GBC has tried to do as best they could [...] they have said that every temple can decide whether or not they will allow female *dikṣā* gurus."*

Clearly, this is not a decision based on philosophy, truth or Śrīla Prabhupāda's orders, since the principles of Kṛṣṇa consciousness do not vary from temple to temple! Either FDG are bona fide or they are not. If they are, then they should be allowed in every temple. And if they are *not*, then they should not be allowed in *any* temple. But, as with all the "reasoning" given above, it is based on mundane, rather than philosophical, considerations.

Pandering reasoning

*"I **don't just see it as a philosophical issue**, I see it as a growth issue. How is ISKCON adapting to gender roles? [...] **society keeps changing and then you have to keep adjusting**, [...] the kids that are growing up now [...] how are **we gonna adjust to them and adapt to them** and how are we gonna explain our philosophy to them?"*

It is admitted that one cannot base the decision regarding FDG on just philosophy. Rather, one must instead also consider the 'need' to adapt and pander to the ever-changing trends in society. Yet, such an approach is the opposite to that taught by Śrīla Prabhupāda:

"Our process is to show Krishna consciousness as it is, not as others want to see



ISKCON guru Mahātmā Dāsa:
Offers no philosophy, only confusion

it. [...] **It is not that we should change to accommodate the public, but that we should change the public to accommodate us."**

(Śrīla Prabhupāda Letter, 28/12/71)

We are confused

It is freely admitted, just as we have stated, that they are confused about this issue:

*"of course the whole guru issue was a problem from the day Prabhupāda left, there was confusion about how to do that and so the fact **that there's some confusion about female dikṣā gurus** is, I think is natural and it's to be expected."*

In addition, none of the "reasoning" above is the most obvious and important "reasoning" that needs to be considered: did Śrīla Prabhupāda actually order that he be succeeded as the *dikṣā* guru of ISKCON. Yet, that is the *only* reasoning that is relevant. And, if Śrīla Prabhupāda *had* done this, then it would have been instantly clear *whom* he had ordered to succeed him. But, because Śrīla Prabhupāda gave no such order for succession, the issue of *whom* he ordered to succeed him does not even arise. Hence, this is *why* the movement's leadership is unable to state clearly *who* should succeed Śrīla Prabhupāda, and instead is confused and divided down the middle. Because there was *no* succession order, period.

Conclusion

Thus, rather than follow the *deviant* philosophy of the MDG group, or the largely *no* philosophy of the FDG group, we need to instead follow the philosophy of Śrīla Prabhupāda. And he taught that we must keep him as ISKCON's *dikṣā* guru, since he never authorised *any* successors to take his position in ISKCON. Therefore, as this and the previous article have shown, those trying to replace him from either camp do not present Śrīla Prabhupāda's orders authorising such succession.

The Ongoing Minimisation of Śrīla Prabhupāda

The ISKCON guru “successors” to Śrīla Prabhupāda claim in general to promote Śrīla Prabhupāda’s books. For example, GBC-elected guru **HH Śivarāma Swami (“SRS”)** claims that Śrīla Prabhupāda’s books are “one’s life”:

“one’s life is based upon Śrīla Prabhupāda’s śikṣā and Śrīla Prabhupāda’s books”.

(SRS, Podcast, 6/12/12)

His books become life

However, on his website, SRS promotes an appreciation titled **“His books are my life”**, where a devotee states it is **SRS’s** books, rather than Śrīla Prabhupāda’s, that are her “life”!

“What I like the most is Mahārāja’s books. This book is my lifesaver [...] I worship these books. [...] feel like with these books, yeah, maybe I have a chance to go back home back to Godhead”.

(“His books are my life”, SRS website, 30/9/19)

In addition, despite Śrīla Prabhupāda having written his magnificent *Kṛṣṇa* book, SRS promotes devotees preferring SRS’s *sahajiyā* books which give **fictional** “pastimes” involving Kṛṣṇa (which we exposed in BTP 29):

“Śivarāma Mahārāja released Śuddha-bhakti-cintāmaṇi [...] Sometimes devotees say that they became a devotee by reading Śrīla Prabhupāda’s books. My experience is that I remained a devotee by reading Śivarāma Mahārāja’s books. [...] it is his books that are the things that give me the most strength and the most enthusiasm.”

(SRS website, 26/8/18)

“Those books are the best [...] his book is the one for me.”

(SRS website, 30/9/19)

Followers prefer guru’s books

Similarly, a disciple of **HH Hridayānanda Dāsa Goswami (“HD”)** states about HD’s own *Bhagavad-gītā* that:

“I understand Bhagavad-gītā more now from reading your book, not in any way to minimize Śrīla Prabhupāda’s Bhagavad-gītā, but just somehow the way you can speak to the Western audience, I just get it more.”

(Vyāsa-pūjā offering to HD, 15/9/19)

This, despite the fact that Śrīla Prabhupāda’s *Bhagavad-gītā* was specifically written for the “Western audience”. Another HD follower states about HD’s translation of the *Bhagavad-gītā* verses that:

“he gets it as they are. [...] Prabhupāda’s translations vary a little bit, but Mahārāja does it word to word, so it’s very interesting and en-

lightening [...] very nice, precise explanation of Bhagavad-gītā and we are hoping to use it for one of our Bhakti-Vriksha groups.”

(Introduction, HD class, ISKCON Phoenix, 1/12/19)

The follower plainly contrasts HD’s verses with Śrīla Prabhupāda’s, claiming HD’s are “interesting and enlightening”, “precise”, whereas Śrīla Prabhupāda’s “vary”, and thus it is actually HD who gets them “as they are” – before concluding that HD’s *Bhagavad-gītā* has been chosen for study. Similarly, a disciple of ISKCON guru **HH Satsvarūpa Dāsa Goswami (“SDG”)** claims that it was from SDG’s book that he obtained superior understanding:

“Prior to reading Śrī Caitanya dayā [SDG book], I had a poor understanding of Lord Caitanya’s mercy.”

(Vyāsa-pūjā offering to SDG, 7/12/19)

Misusing quotes

An HD disciple claims:

“So Prabhupāda was always emphasizing the importance of books, and of course this is true, and we have in our midst Śrīla Ācāryadeva is writing the most incredible books.”

(Vyāsa-pūjā offering to HD, 15/9/19)

The fact that Śrīla Prabhupāda was “always emphasizing the importance of books” is used to refer to HD’s books, but Śrīla Prabhupāda was referring to **his** books, not anyone else’s!

“This mission has been established simply on the publishing and distribution of my books. So get them translated and published as soon as possible.”

(Śrīla Prabhupāda Letter, 26/7/75)

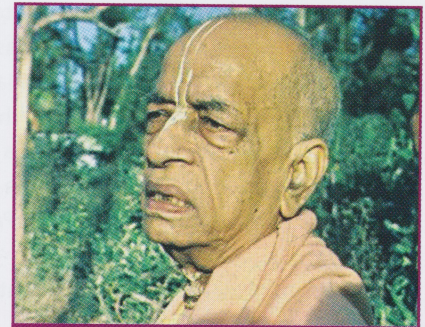
Similarly, SDG claims:

“Bhaktisiddhānta Sarasvatī told Prabhupāda that printing books was more important than building temples, he told Prabhupāda to print books. I have followed in the footsteps of that instruction and dedicated my life to writing Kṛṣṇa conscious literature.”

(SDG Legacy website)

But Śrīla Prabhupāda stated this instruction to only mean the printing of **his** books:

“This engladens me when I see our literature very widely distributed. This was the subject matter of my Guru Maharaja’s satisfaction. He liked to distribute books more than constructing temples. He personally advised me to print books if I have got some money. [...] Although in the beginning we had no such opportunity, but still I brought some books from India, and that was the foundation stone of our Kṛṣṇa



Śrīla Prabhupāda: Minimised by the ISKCON gurus’ competing books

consciousness movement.”

(Śrīla Prabhupāda Letter, 27/9/73)

He never stated that this instruction means that SDG or anyone else should print their own competing books!

Zero sum situation

There is extensive output produced by the ISKCON gurus of their own teachings, which they are always pushing. For example, SDG’s tape ministry has over 700 tapes, and he states:

“I have written over a hundred books [...] All of them are valuable and of interest to the growing numbers of Kṛṣṇa conscious devotees.”

(SDG Legacy website)

While ISKCON guru **HH Bhakti Vikāsa Swami’s** website has over 4,000 of his lectures, and so on. Our time in life is fixed. Therefore, we have a zero sum situation – time studying the rival gurus’ extensive output automatically takes away the time available for studying Śrīla Prabhupāda’s books. And since the ISKCON gurus are covering the same subject matter as Śrīla Prabhupāda’s books, their output is not even required.

Conclusion

Śrīla Prabhupāda stated that:

“There is no need by any of my disciples to read any books besides my books – in fact, such reading may be detrimental to their advancement in Krishna Consciousness.”

(Śrīla Prabhupāda Letter, 20/1/72)

Yet, Śrīla Prabhupāda’s books are being minimised due to these other books one is not even supposed to read. For, more and more, the study of Śrīla Prabhupāda’s books is being supplanted by competing output from the ISKCON gurus due to it being a zero sum game. And, more and more, this is leading to Śrīla Prabhupāda’s books being seen as inferior to these other books.

'Magic' Turns *ṛtvik* into *Dīkṣā* Guru

1) The standard system of initiation that took place during Śrīla Prabhupāda's physical presence, especially in the later years, was as follows:

a) Through studying Śrīla Prabhupāda's teachings, one would become convinced to join an ISKCON temple.

b) Then, having been observed for at least 6 months by the temple authorities to have followed the rules and regulations, one would be recommended by the Temple President for initiation.

c) This recommendation was sent to either Śrīla Prabhupāda, or after July 9th, 1977, to the *ṛtvik* representative, who would then accept the candidate so that he or she would become a duly initiated disciple of Śrīla Prabhupāda.

The many initiation letters, as well as the July 9th, 1977 directive, in the Bhaktivedanta Vedabase will attest to the fact that this was the initiation system for ISKCON authorised by Śrīla Prabhupāda. In many cases, the candidate for initiation had no contact with Śrīla Prabhupāda, either before or after the initiation.

2) The office of ISKCON guru **HH Jayapatāka Swami ("JPS")** sent out a report titled "He is Unstoppable!", in which it is stated that JPS had accepted disciples as follows:

"Today total 919 devotees took Harinām initiation at Śrī Śrī Rādhā Gopinātha Temple, Thakurgaon, Bangladesh".

(JPS Office, 28/1/20)

However, here is what happened:

i) These 919 devotees did not all sit with and personally learn about Kṛṣṇa consciousness from JPS prior to the initiation. Rather, they learned about Kṛṣṇa consciousness mainly from Śrīla Prabhupāda's books.

ii) JPS did not individually assess each of the 919 candidates in the previous 6 months, whereby he and the prospective initiate engaged in a system of mutual examination. Rather, they would have been examined by the local temple authorities, and recommended for initiation.

iii) JPS merely "accepted" them as disciples at the initiation ceremony.

Thus, the system was similar to what occurred during Śrīla Prabhupāda's physical presence, as detailed above. And, at that time, since JPS had been named as a *ṛtvik* representative by Śrīla Prabhupāda in the July 9th, 1977, directive, JPS would have also "accepted" the initiates as disciples.

3) It appears therefore on the surface that JPS is nicely acting as a *ṛtvik* representative, just as he had been directed to do by Śrīla Prabhupāda in the July 9th, 1977 directive. Oh wait! There is one difference at the end, even though everything else is the same. A very big difference, in fact. JPS now accepts these initiates as his *own* disciples, rather than accepting the disciples on behalf of Śrīla Prabhupāda. All that has changed is that JPS has acted on a **desire** to be worshipped 'as good as God' and usurp the position of Śrīla Prabhupāda by stealing the disciples for himself.

4) The same release from JPS's office also states:

"Yes, Guru Mahārāja has reached milestone of 50,000 disciples. Starting from March 1978, Guru Mahārāja has kept his mission on to take the responsibility of making disciples to guide them through in the path of Krishna consciousness".

a) Yes, JPS has definitely "accepted" 50,000 disciples for himself. However, he has not been "making" them – that has been done through largely the same system that was in place during Śrīla Prabhupāda's physical presence, which was through studying Śrīla Prabhupāda's teachings and contact with local devotees.

b) Nor, is JPS individually able to "guide" all 50,000 people on the path of Kṛṣṇa consciousness. Again, as before, as was done during Śrīla Prabhupāda's physical presence, this will mainly be done by studying Śrīla Prabhupāda's teachings. Of course, JPS may preach to these devotees, just as he did when he was a *sannyāsī* during Śrīla Prabhupāda's physical presence. However, that only made JPS an instructing guru acting on behalf of his *dīkṣā* guru, Śrīla Prabhupāda, who was also the *dīkṣā* guru of those whom JPS preached to.

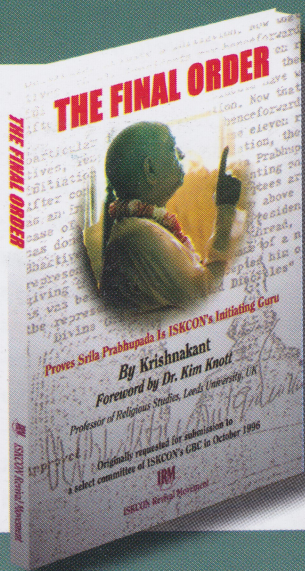
So, JPS's role and function has essentially stayed the same as when Śrīla Prabhupāda was physically present, with the preaching being done mainly by Śrīla Prabhupāda's books. But, 'magically', JPS has now transformed into an 'as good as God' *dīkṣā* guru. We invoke 'magic', because, as proven above, there is no earthly reason why such a transformation should have occurred.

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